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IN PROSE AND VERSE;

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FOR THE

IMPROVEMENT OF YOUNGER MINDS.

Memoria excolendo augetur.

THE FOURTH EDITION,

Revis'd and corrected

By G. WRIGHT, Esq.

EDITOR of the NOTES on BLAIR's GRAVE, GRAY's
ELEGY, &c.

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P R E F A C E.

THE following selection in prose and verse, is most earnestly recommended as a *pocket companion* to the youth of both sexes,* and to refresh the memories of persons of *all* ages, respecting the most important and interesting truths of *Christianity, Morality, and Virtue*, worthy the remembrance and regard of all.

The following quotation from the *Monthly Review*, appendix vol. 69, may serve to recommend the ensuing pages.

“ A number of useful truths and maxims are here selected, respecting a pious, virtuous, and prudent conduct; and we think them worthy of attention. Collections of this kind, properly made, and well attended to, may prove more beneficial than more celebrated works, which may agreeably strike the imagination, but contribute little to improve the heart and life.”

A 2

Useful

* It being *multum in parvo*, or much in a little.

Useful Maxims and Moral Aphorisms, expressing elevated thoughts, beautiful sentiments, or instructive lessons, have always been well received by the public. They have been considered as the first strokes of a picture, in which are seen the justness and beauty of the painter's design, though it has not the colouring.

“ The principles of morality and religion have, by some, been delivered in short, plain, and significant sentences; and have been left to produce their effect by their own weight and evidence.”

The favourable reception the former editions of this work have met with, emboldened the editor to publish this 4th edition with many alterations and additions, which he hopes will not be found less worthy the approbation and acceptance of the public.

London,
1786.

G. W.

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H E L P S
F O R
S H O R T M E M O R I E S.
I N
P R O S E A N D V E R S E.

“ Discourses are like the *planting of a tree*, the thriving of
“ which is weakly and precarious; but Adages re-
“ semble the *sowing of a seed*, which strikes surer
“ and deeper root. We are more apt to remember a
“ sentence than a sermon.”

ADVICE, however good and seasonable, is seldom
welcome; and those who want it most, always
like it least.

There are none however experienced, that may not
receive benefit from the advice of friendship; for the
wish of pursuing a favorite measure, too often blinds us
as to its impropriety.

Never trust your own understanding in the affairs of
life, if you can have the advice of a wise friend.

Take sound advice proceeding from a heart
Sincerely your's, and free from guileful art.

Dryden.

B

Never

Never trust your own reason in religion, without the assistance of divine revelation.

ADVERSITY sometimes brings to light concealed virtues, and prosperity sometimes rouses latent vices. We often find ourselves able when stimulated by necessity, to perform actions which we should have deemed impracticable in our moments of indolence and ease.

AFFLICTION brings us the nearest way to God. If God gives christian fortitude and patience under affliction, it is a certain mark of his love and grace.

Both the righteous and the wicked suffer affliction; the one is made better thereby, the other worse. Affliction, like the sun, either softens or hardens.

Afflictions are blessings, when we can say from experience, it is good to be afflicted.

Our great Creator does afflictions send,
To try our virtue, or our lives amend.

AGE. Old age is the gift of heaven, the long experience of many years; the exchange of sundry fortunes, and the school of experience.

The duties of the aged, consists in studying to be useful to the race who are to succeed them. Here opens to them an extensive field, in which they may so employ themselves, as considerably to advance the interests of religion, and the happiness of mankind. To them it belongs to impart to the young the fruit of their long experience; to instruct them in their proper conduct, and to warn them of the various dangers of life; by wise council, to temper their precipitate ardours; and both by precept and example, to form them to piety and virtue.

ALONE let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, and thy own mortality; this will make thee both humble and watchful.

ATHEISTS.

ATHEISTS. Every man who does not believe he ought to obey God, is an atheist, let him call himself what he will.

All such as reject Jesus Christ, are atheists, according to St. Paul, Ephes. ii. 12. However, there may not be many *real* atheists in the world, there are many thousand *practical* ones; the wicked are said in the scriptures, to live without God in the world; this is *practical atheism*.

There are no atheists in hell; though all who die either professedly or practically such, certainly go there, and will be *eternally* there too—the reason is plain, they are convinced by their torments of the being of a God.

ATHEISM. Josephus, speaking of the Jewish nation, before its destruction, saith, there never was a more atheistical generation; they despised the laws of men, and made a mock of the laws of God and those that published them; a sure presage of a near desolation.

ATTRIBUTES OF GOD. The angels rejoice in the excellencies of God; the inferior creatures in his goodness; sinners can only rejoice in his mercy and forgiveness.

BACKSLIDER is a dreadful character in God's account, but he has promised to heal such if they will return. Jeremiah iii. 22.

BAPTISM. Do you constantly keep in mind your baptismal vow, wherein you renounced the world, the flesh and the devil, and promised to be Christ's faithful foldier and servant, and so to continue all the days of your life? Have you so far understood and considered these things, that you have made it your chief business to walk accordingly? Do you watch carefully, and

fight manfully against your spiritual enemies? Do you live as those that believe the gospel sincerely, endeavouring in all things to know the will of God, and do it? Since you take Christ's name in your mouth, are you careful to depart from all iniquity? In a word, is this your greatest study and design to please and glorify God, and to work out your own salvation? Does your conscience truly witness for you, that it is indeed so, and that, at any time when you fall short, or do amiss, you are then heartily grieved for it; and do you daily labour to amend and grow better? If it be thus with you, bless God for his abundant grace and mercy.

BEGINNING is the first appearance of any thing; and there can be nothing without a beginning, but only that Almighty power, which first created all things out of nothing.

Begin nothing before you first ask direction from God, whose power upholdeth all things; this will prevent your doing any thing which your conscience tells you is contrary to his will.

BELIEVER. He who looks to, depends on, and trusts in Jesus Christ alone for pardon, justification, and eternal life, is a true believer.

Salvation is promised to all who believe in Christ, and damnation pronounced upon all who do not.

Mark xvi. 16.

The **HOLY BIBLE** being a letter written unto us by the finger of God himself, what is our reading of it, and daily conversing with it, but a communing with the Almighty, and making an inquiry after that revelation of his will, which his wisdom has been pleased to make unto us? And, in order to profit, we should read the Bible through, which may be done once every year, by reading about three chapters every day, two out of the Old Testament, and one out of the New.

It

It is the general intent of books to apply to the heart, or imagination; to touch the passions or to please the fancy; but the Holy Bible addresses the soul, gives joy, peace and comfort here, and a delightful prospect of a blessed Hereafter.

We can never understand the scriptures, but in proportion as we live by the rules they prescribe.

The lives of the saints are as so many animated copies of them, not written on paper, but engraved by the spirit of God on the living tables of mens hearts.

Read God's word with humility, and a desire to know and do his will, without questioning the truth of what is contained therein.

Make the study of the sacred scriptures your daily practice and principal concern, and embrace the doctrines contained in them as the oracles of heaven, and the dictates of that spirit which cannot lie.

Value your Bible as your best treasure; and look upon religion as your best business.

To direct your carriage towards God, read the Psalms and New Testament; to behave aright among men, read the Proverbs. Be frequent and diligent in reading the Bible.

The truths of religion, says Lanctantius, are delivered in a brief and plain manner in the Bible, such as best becomes the majesty of God, who, when he declares his will to men, has no occasion to assign his reasons for it, as if he was not to be believed and obeyed on other terms; he speaks as the supreme arbiter of all, whose prerogative it is, not to argue, but assert.

The Bible is the christian's cabinet of divine jewels, as well as his spiritual treasury of divine knowledge.

The hallow'd page perus'd will still impart
Health to the soul, and pleasure to the heart;
The sacred text in plain and easy verse,
To after-ages shall glad strains rehearse.

Of man's employs, the greatest should be this,
 To find the road to—everlasting bliss :
 To aid the christian, who'd not walk in vain,
 Here marks are fix'd to make the journey plain :
 Read then this work, the path is plainly shown,
 The steps directed, and the way made known.
 Retire and read thy Bible to be gay,
 There truths abound of sovereign aid to peace.

Dr. Young.

BLESSED is the man who feareth the Lord and walketh in his ways.

BLESSINGS are the portion of the godly, while curses attend on the ungodly and the wicked.

BOOKS, according to the subjects they treat upon, are either encouragements to *virtue* or incentives to *vice*.

Covet not many books, but let them be like the number of your friends, *few and well chosen*.

BREAD. Christ is truly that bread of life which came down from heaven, he that eateth of that bread shall live for ever. John vi. 58.

Be not so anxious to obtain the bread that perisheth, as that which endureth to everlasting life.

CALAMITIES are always good, both in their original (which is from God) and in their end, either to exercise the good, to chastise offenders, or to punish the wicked.

When we pray for the removal of calamities, we should first lay aside the sins which are the occasions of them.

CALUMNY. A christian runs greater hazard from commendation than from an unjust calumny. The praise of men is a greater snare than many are
 aware

aware of, and the world's *smiles* much more dangerous than its *frowns*.

CARES. It is not only great and crying sins which create a forgetfulness of God, and a contempt of his laws: very often the cares and riches of the world produce the same effects.

CENSURE no man; detract from no man; praise no man before his face; traduce no man behind his back; boast not thyself abroad, nor flatter thyself at home; honour those that instruct thee, and be thankful to those that justly reprehend thee.

CHARITY to the poor is the duty of the rich; he who giveth to the poor, lendeth to the Lord.

It is more blessed to *give* than to *receive*.

Charity or *love* is one of the noblest christian graces, for it is said to cover a multitude of sins.*

Charity will never fail; will never have an end, because it is that bond which unites us to God, and to one another in heaven.

CHASTITY is the beauty of the soul, and purity of life, which refuseth the corrupt pleasures of the flesh; and is only possessed by those who keep their bodies clean and undefiled: and it consisteth either in pure virginity, or faithful matrimony.

CHILDREN are the heritage of the Lord, and the fruit of the womb is his reward.†

Children, according to their bringing up, prove either great joy, or great grief to their parents.

He is truly happy, who is the father of good children.

Children prove blessings or curses according to the will and pleasure of their great Creator, but much depends on the precepts and examples set before them.

CHRIS-

* 1 Peter iv. 8.

† Psalms cxxvii. 3.

CHRISTIANITY. To profess christianity, or to be a christian in name, is all the religion of thousands, while to possess the *internal* evidence of religion, or a conscience void of offence, and the love of God in the heart, together with unaffected piety in the life, is the happy lot of hardly one in a thousand ! “ *many are called but few chosen.* ”

Christianity, or the sum of the gospel. Jesus Christ came into the world to form unto himself a people that should wholly depend upon God, and placing no confidence in any earthly support and comfort, should be after another manner rich, after another manner wise, after another manner noble, after another manner great ; in one word, after another manner happy ; designing to place felicity in the contempt of those things which are generally admired.

CHRISTIAN. The character of a *real* Christian. He breaths after holiness ; does not live in the practice of any known sin ; but truly believes in, and depends on, Jesus Christ alone for salvation ; is led by the Holy Spirit ; lives and acts as in God’s presence ; his conversation is unblameable ; while he makes the holy Scriptures, and in particular the example of Christ, the rule of his faith and practice.

A man may be baptized, and keep to his church, and go every sabbath-day to hear sermons, and sometimes to the communion, and say his prayers in private, but this is not enough to prove him a *real* christian.

All this is very good, but this will not be sufficient, except our hearts be so thoroughly sanctified by divine grace that we truly love God above all, set our affections on the joys of Heaven, truly love our neighbours, and be just in all our dealings, as well as temperate and chaste in our lives and conversations.

The desires of real christians are, that God would give them himself in all his promises, Christ in all his offices, his Spirit in all his ordinances, and renewed hearts to love and keep all his commands.

CHURCH.

CHURCH. The church is called a vineyard, because it is a place of labour, in which no man ought to be idle.

Though a man's being in the church is no certain mark of salvation, yet his being out of it is too sure a proof that he is in the way of destruction. To be a member of the church militant on earth, is no certain proof of being made a member of the church triumphant in heaven. To be of no church is dangerous.

CHURCH-YARD. What a number of hillocks of death appear all around us! What are yonder tomb-stones, but memorials of the inhabitants of the neighbouring town, to inform us of the period of their lives, and to point out the day when it was said to each of them, "*Your time shall be no longer!*" O may I readily learn hence this important lesson, that *my* turn is also hastening; such a little hillock shall shortly arise for me in some unknown spot of ground; it shall cover this flesh and these bones of mine in darkness, and shall hide them from the light of the sun, and from the sight of man, till the heavens be no more.

When I look upon the tombs of the great, says Mr. Addison, "every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates on the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be cotemporaries, and make our appearance together."

Go

Go to the *church-yard*, O sinful and thoughtless mortal; go learn from every tomb-stone, and every rising hillock, that, "*the wages of sin is death.*"

The man how blest! who, sick of *gaudy* scenes,
(Scenes apt to thrust between us and ourselves)
Is led by *choice* to take his fav'rite walk
Beneath Death's gloomy, silent, cypress shades,
Unpierc'd by vanity's fantastic ray;
To read his monuments, to weigh his dust,
Visit the vaults, and dwell among the tombs.

Night Thoughts.

Learn in silence, among the dead, this lesson, which infinitely concerns all the living, nor let thy heart be ever at rest, till thou art acquainted with *Jesus*, "who is the resurrection and the life."

THE CHRISTIAN'S MOTIONS.

- First,* He walks in the ways of holiness,
Second, He sits in the house of God,
Third, He stands waiting at the posts of his doors.
Fourth, He runs in the ways of God's commands,
Fifth, He lies down under the guardian care of the Almighty.

The EXPERIENCE of a real CHRISTIAN contrasted with the first rules of arithmetic.

1. In *numeration* man does first begin,
2. Then comes *addition*, adding sin to sin,
3. In poor *subtraction* he can nothing do,
4. In *multiplication* he goes thro' and thro',
5. In the plain rule of *fellowship* he lives,
6. And to his sons the rule of *practice* gives.

The twelve *contrasts* worthy the remembrance, and equally applicable to all the human race, whether young or old, rich or poor, high or low, *Saints* or *Sinners*.

- | | | |
|----------|---|----------|
| 1. Light | — | Darkness |
| 2. Day | — | Night |

3. Good

3. Good	—	Evil
4. Joy	—	Sorrow
5. Health	—	Sickness
6. Wealth	—	Poverty
7. Holiness	—	Sin
8. Christ	—	Satan
9. Salvation	—	Destruction
10. Life	—	Death
11. Heaven	—	Hell
12. Time	—	Eternity.

A COLLECT. Parent of good ; who o'er creation
reigns,

Deign to accept a wretched sinner's strains ;
My frequent prayers, my humble plaints receive,
In mercy hear, and all my wants relieve.
O ! not for mine, but a Redeemer's sake,
My sinful chains, these hellish fetters break,
From guilt's fell bondage set the pris'ner free,
And raise his heart to virtue, and to Thee.

COMFORT is an ease, help, or consolation in our troubles and adversities, which disburthening the mind, restores it to patience and resignation to the divine will.

The good man's comfort is in God, therefore he looks to him alone under all his troubles and finds rest to his soul.

Wicked men must be utter strangers to comfort, for they are like a troubled sea whose waters cast up mire and dirt. *Isaiah lvii. 20.*

COMMANDMENTS. The greatest proof of our loving Jesus Christ, is our keeping his commands, for he says, "*if ye love me keep my commandments.*"

COMMUNION. To hold daily and sweet communion with God, is the happy portion only of his saints and people.

COMPANY. No company is so truly profitable as that of serious and godly persons, whose conversation is in heaven and as becometh the gospel.

A man

A man is generally known by his company ;* hence came the proverb, *tell me a man's company, and I'll tell you the man.*

COMPANIONS. The Bible is the christian's best companion ; the better he is acquainted with it, the more he will like it.

The good man wishes to make those only his companions on earth, whom he hopes to be in company with eternally in heaven.

COMPLAINT. The christian under affliction may complain to God, but not murmur at his dealings with him.

CONCUPISCENCE or lust, is a desire against reason, a furious and unbridled appetite, which killeth all good motions in a man's mind, and leaveth no place for chastity and virtue.

CONDITION. In every condition of life, the true christian desires to glorify God, be resigned to his holy will, and fitted to his divine pleasure.

CONSCIENCE generally is the certain and assured testimony which our souls carry about with them, bearing witness of what we speak, think, wish, or do : it is to the wicked an accuser, a judge, and an executioner ; † to the godly a comfort, reward, and aid against all adversities.

Conscience sits as judge in the mind, and approves or condemns our designs and actions, as it sees them just or unjust, agreeable or contrary to the laws of God and nature. If we have done well, it teaches us to rejoice in the reflection ; and if evil, it fails not to punish us with a painful sense of it. From thence arises the continual happiness of the good man, and never ending disquietude of the guilty.

A guilty

* *The companion of fools shall be destroyed.* Prov. xiii. 20.

† *A wounded spirit who can bear.* Prov. xviii. 14.

A guilty conscience gives a man no rest,
Fear spoils his mirth, and terror fills his breast.

Conscience is a faithful monitor, which never fails to strike the heart with confusion at the remembrance of sin, and will continue to repeat its admonitions till it brings forth sorrow for it.

When conscience pleads, turn not away;
'Tis heaven that speaks and points the way.

A quiet conscience in a tranquil breast,
Has only peace, true joy and lasting rest,
The finest music and the mirth of kings,
Is out of tune unless she inly sings;
Then close thine eyes in peace and rest secure,
No sleep so sweet as thine, no bliss so sure.

CONSOLATION. True christians have God for their father, Jesus Christ for their mediator, and the Holy Ghost for their comforter. True faith therein, will assuage the greatest sorrows, and afford the strongest consolation.

CONSTANCY is the true and unmoveable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called stability and perseverance.

CONTEMPT. Dives shone one day in all the gaiety and splendor imaginable, and looked on Lazarus with contempt, the next day he found himself in the torments of hell, and Lazarus in the happy regions of immortality. So much for contempt.

CONTENT is a quiet and settled resolution of the mind, free from ambition and envy, a stranger to covetousness, and satisfied with what it is in the possession of. When you meet with the heaviest crosses and disappointments, or lose your dearest relations and friends, say with holy *Job* "*the Lord gives, and the Lord takes away, blessed be the name of the Lord.*" Beseech God to teach you that excellent lesson of *Contentment* in all
C
estates,

estates, *Phil.* iv. 11: 12. 13. though you may be low and poor in the world, yet consider, you have always cause to be thankful, but never any reason to complain; God knows what condition is best for us, let us therefore leave it to him to chuse what we shall have.

“ A competence is all we can enjoy.”

Desire not riches, they bewitch,

Contentment makes the poor man rich.

CONTENTMENT is only to be found in ourselves; a man that is content with a little, has enough; he that complains, or is dissatisfied with his lot in the world, is a stranger to contentment. Be content with a little, Jesus Christ was so, though all nature was at his command.

The true christian has the greatest reason to be contented even in the most distress and forlorn condition, for the Lord has promised he will never leave him nor forsake him.

Contentment and resignation under the dealings of God's providence, exemplify the christian's temper, and will more or less influence his conduct.

CONVERSATION. By reading we enjoy the dead, by conversation the living, and by contemplation ourselves.

CONVERTS. The method which Christ took to make converts, was not by fire and faggot, but by convincing the judgment, converting the heart, and regulating the life, through the operation of his holy spirit.

CONVICTION. To close with the truth, when it is proposed, is oftentimes a necessary step to conversion. Without conviction, there can be no *true* conversion, without conversion there is no salvation, conviction may be without conversion, but there can be no conversion without conviction.

COUNSEL.

COUNSEL. *Take counsel of God.* That is, ask his blessing and assistance before you act; this will both shew you what is fit to be done, and restrain you from doing what is not fit.

Practical counsel. Pray in your family daily, that your's may be among the families which call upon God.

Labour for a meek and quiet spirit, which in the sight of God is of great price. 1. Pet. iii. 4.

Pore not on the comforts you want, but on the mercies you have, which you cannot but acknowledge are as many as they are unmerited.

COVETOUSNESS is declared by God himself to be idolatry; the love of money is the root of all evil; then beware of covetousness.

The folly of a covetous man is, to live like a beggar all the days of his life, and to be found rich at the time of his death, when his riches will avail him nothing.

CROSS. He who had all things in his power, made choice of the cross. Since the fall of Adam, there is no salvation to be hoped for but by the cross. No *cross*, no *crown*, for we must through much tribulation enter into the kingdom of heaven.

The weight of the christian's cross on earth, is not to be compared with the glory of his crown in the world to come.

DAY. The day of life will soon close, and the night of death approach, therefore work out your own salvation while it is day, knowing the night cometh when no man can work.

Put not that off too late, which cannot be done too soon.

“ Live every day as tho' it was your last,

“ And make each day a critic on the past.”

Rural Christian.

DEATH. To overcome the fear of death, we must believe in Christ who is the resurrection and the life.

Remember death, nor on the morrow boast,
They fear death least, who *think* upon him most.

Solitary Walks.

DEATH is taken three manner of ways. The first is the separation of the soul from the body, with the dissolution of the body until the resurrection: the second is the death of sin; he is said to be dead who lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.

Death is the law of nature, the tribute of the flesh, and the path either to heavenly felicity, or eternal misery.

If you hope to die well, take care to live well; to live and die is all we have to do.

The moment we die our condition is determined for ever.*

? Every thing in this life is accidental, even our birth that brings us into it. Death is the only thing we can be sure of; and yet we trifle with ourselves just as if all the rest were certain, and death only accidental.

Live as becomes a christian, and then you may say with the apostle Paul, "*To me to die is gain.*"†

"Death! Great proprietor of all! 'tis thine

"To tread out empire, and to quench the stars.

"The sun himself by thy permission shines;

"And, one day, thou shalt pluck him from his
"sphere."

Who without *pain's* advice would e'er be good?

Who without *death* but would be good in *vain*?

Dr. Young.

Be

* This consideration should ever be present with us, lest the health we enjoy, and the seeming distance of eternity, should make us careless.

† Philippians i. 21.

Be diligent in all *those* things which death will make thee wish thou hadst been always doing.

Think what will best the present time improve ;
All, all is nought, if God has not your love.

DEATH-BED REPENTANCE. He who long pursues a vicious course of life, and returns not till the latter end of his days, must never expect either to live or die in so great peace, or so assured a prospect of being happy in the other world, as he who begins betimes to be religious ; for all his hopes will be mingled with doubts and fears of his condition ; the sense of the many grievous sins of his life, will still be afflicting his conscience, and he will be doubtful whether he hath sufficiently repented of them, and whether God hath received him into favour. This is the unavoidable consequence of putting off the business of religion to our *latter* days.

DEBTS. Few among even the best of christians, can with propriety adopt that petition in what is call'd the Lord's prayer, *forgive us our debts as we forgive our debtors.*

Debts should never be forgotten till they are paid.

DEEDS. Every one shall be judged at the last day, according to the deeds done in the body, whether good or evil ; how careful ought we to be then, *what we do.*

DEJECTED SPIRITS. You must not always expect sunshine, but to have your turn of darkness, dejection, &c. as well as others.

He that gives joy, can and will give you strength to bear sorrow and dejection, if he calls you to it.

DEISM is denying the holy scriptures to be a revelation of the will of God, and holding the light of nature, aided by reason, as the only true guide to duty.

DEISTS and atheists are the devil's best friends, their own worst enemies, and fuel reserved for hell fire.

Deist is only another name for a free-thinker, and a free-thinker too often proves only another name for a *devilish fool*.

DEITY. The *nature, attributes, and perfections* of the DEITY are happily exprest in the following manner :

God is greatly to be fear'd, and highly to be had in reverence by all that come before him, for his *glory* no eye can behold, his *majesty* no thought can comprehend, his *wisdom* is past finding out, his *power* no strength can resist, from his *presence* no *swiftness* can flee, from his *knowledge* no *secret* can be hidden, his *justice* no art can evade, his *mercy, truth, and faithfulness*, are boundless and unchangeable like himself, and his *goodness* every creature partakes of.

Hence the *christian* may learn what a God he has to trust in, depend on, look to, and to be defended by ; and the *sinner* what a God he has to fear, an enemy to oppose, and a judge to stand before.

DENIAL. He who does not practice the duty of self-denial, does not prove himself a partaker of the grace of God.—God frequently owns those who deny themselves.

SELF DENIAL is a victory over nature, the door of true humility, the wall of chastity, the fortification of modesty, the first step to honour, the life of virtue, the death of vice, and the genuine mark of a real christian.

Every true disciple of Christ, must deny himself, take up his cross and follow Jesus.†

DESPERATION is a sorrowfulness without any hope of better fortune, a vice which too often falsely shadoweth

† Matthew xvi. 24.

shadoweth itself under the titles of courage, fortitude, and valour.

DEVILS are our daily tempters to commit sin, and will be the first to accuse us at the bar of God for the sins we have committed.

The Devil labours to deceive men, and greatly envies that any should be saved.

He uses great cunning to draw men from Christ; and he is undone for ever, that is deceived by the Devil, for he is the father of lies.

Through the envy and malice of the Devil, sin entered into the world, and death by sin; and so death past upon all men for that all have sinn'd.

Listen not to the Devil as a tempter, and then you need not fear him as an accuser or tormenter.

DEVOTION. To desire to serve and glorify God in the station of life his providence has placed us, endeavouring every day to serve him in that state more perfectly; this is *true* devotion.

DEVOUT. The *truly* devout see things in a right light, they enter the church with veneration, knowing it to be the house of God. They consider the preacher as God's messenger; his sermon as God's word; the congregation, as God's children; the sacraments, as effectual means of grace, and as inestimable blessings.

DISCIPLINE. We have reason to bless God for those afflictive dispensations which awaken us from our sleep in sin; lead us to repentance; and make us to love much, because much has been forgiven.

DISCOURSE. No one should countenance or enter into such discourse as tends to cause modesty to blush, vice to triumph, or virtue shed a tear.

Observe in your discourse the bounds of reason,
For sense proves nonsense spoken out of season.

DISPUTES

DISPUTES are certainly necessary where fundamental truths are attacked, and to be defended; or where very dangerous errors are broached and revived; but let temper, moderation and zeal, according to knowledge, ever regulate them.

DRUNKENNESS is that vice which stirreth up lust, grief, anger and resentment, and extinguisheth the memory, opinion, and understanding, making a man even worse than a beast.

DUTY. There is no excuse that can palliate a deficiency in that respect and obedience a child owes its parent. Filial duty and piety is the fountain of all virtues; it has religion and nature for its basis; and those who build their happiness on such a foundation can never fall; every blessing may be expected from a constant exercise of that most amiable virtue; and as an additional one, God has promised long life to it; what more can prove its estimation in the eyes of heaven?

When I see a poor man taking care of his children, teaching them their duty to God, and their fellow creatures, or bringing them to be taught, I conclude this man is performing the duty of his station.

Our duty to *God* is best evidenc'd by obedience to his commands; our duty to *ourselves*, by sobriety and moderation; and our duty to our *fellow creatures*, by doing to others as we would have others do unto us.

DUTIES. Our duties will encrease as our power encreases.

Persons often value themselves for actions which they cannot forbear doing from a constitutional bias and disposition; when they ought, in modesty, to distinguish between the *virtue* and *natural inclination* which impels them.

Hence it may be inferred, that many persons are not so good either as they think themselves, or as the world thinks them. Such ought to be thankful for,
and

and not proud of, the benevolent hearts given by the Giver of all good.

EDIFICATION. You say you was much edified by such a sermon, yet you continue still the same: you deceive yourself; take heed then of self-deception.

THE CHRISTIAN'S FOUR ELEMENTS.

He *feels* the fire of divine love in his heart,
 He *breathes* the air of divine grace in his life,
 He *lives* a monument of divine mercy upon earth,
 He *swims* in the ocean of divine love and goodness.

ENEMIES. When we think of doing a kindness, our enemies ought to have a place in our thoughts, for then we act as become christians.

To forgive our enemy before he is sensible of his fault, is to encourage him in his sin; but not to forgive him, is to sin one's self.

ENMITY. A man who is at variance with his neighbour, and refuses to be reconciled, has but one prayer to make, namely, that God would change his heart.

ENTHUSIASTS often depreciate the scriptures they mean to extol, by abused and indiscriminate applications.

ENVY. Be ever willing to allow due praise to those who merit it; let not their superior excellence blind you to their worth, or tempt you to depreciate them; could you by the breath of slander tarnish their fame, remember that blackening the reputation of your neighbour, does not add a lustre to your own.

“Through envy proceeded the fall of the world and death of Christ.”

For Pilate knew that the chief priests had delivered him for envy.

ETERNITY. Consider things as they have respect to eternity.

Use things temporal so as not finally to lose things eternal. Live and act as for eternity.

Prepare in time for eternity, for an eternity of happiness or misery awaits thee beyond the grave, according as thou livest here below.

EVENING MEDITATION. Cast up the accounts of each day ; if aught be amiss, beg pardon ; and exercise more vigilance for the future. If well, bless the mercy and grace of God that hath directed thee.

Let every evening in her sable habit toll the bell to serious meditation.

EVENING REFLECTIONS. Let not soft slumbers close your eyes, before you've recollected thrice

The train of actions through the day :

Where have my feet chose out their way ?

What have I learnt, where'er I've been,

From all I've heard, from all I've seen ?

What know I more that's worth the knowing ?

What have I done that's worth the doing ?

What have I sought that I should shun ?

What duty have I left undone ?

These self inquiries are the road,

That lead to virtue and to God.

Remember that many go to bed and never rise again, till they are awakened and raised up by the fearful sound of the last trumpet ; but he that sleepeth and waketh with prayer, sleepeth and waketh with Christ. If therefore thou desirest to sleep securely, yield up thyself every evening into the hands of God, whilst thou art awake, and so go to bed with a reverence of his Majesty, and a consideration of thine own frailty:

EVIL.

EVIL. Disobedience to God's will is the occasion of all the evil and misery in the world.

EVIL SPEAKING. There is no man but knows more evil of himself than he does of his neighbour, therefore let him hold his tongue about others.

FAITH. Be not so weak as to think you may be saved for your *faith in Christ*, and trusting in God, without obedience to his commands. It is for Christ's sake only you are saved, *but he will save none but those who obey him, Heb. 5. 9. that only is true saving faith*, which purifies the heart, and produces obedience; and since God hath plainly told us that we cannot be saved without holiness, let us not then take up a foolish confidence, that we *may* be saved without it; this is not trusting in God, but our own fancies, and the Devil's delusions. We may safely believe and trust in God's promises, but then let us see to perform the conditions, and become such an humble, holy people, as he has promised for Christ's sake to own and save.

Take heed of mistaking the nature of true repentance, as if it were only being a little sorry for our sins, and crying to God for mercy, and then all will be well, though we go on still in our old ways; this is a most dangerous mistake; for a man never truly repents till he forsakes his sin, changes his course, and is led by the spirit of God to believe in Jesus Christ alone for pardon, salvation, and eternal life. True repentance with faith in Christ, changes both the heart and life of a sinner.

Faith is absolutely necessary to salvation, and to find acceptance of our works before God.*

Without faith there can be no good work done, acceptable and pleasing to God.—Therefore saith St. Paul, *without faith it is not only not possible to please God;*

* However no man can or will be saved *for* his faith in Jesus Christ, the sacred scriptures assure us no one can or will be saved *without* it. Mark xvi. 16. Ephesians ii. 8.

God; but *whatsoever work is done without faith, it is sin*. Let no man therefore reckon upon his good works before his Faith, because where there is no Faith, there can be no good works. Where Faith in Christ is not the foundation, there is no good work, what building soever we may think of making; you shall find many which have not true Faith, are not of the flock of Christ, and yet, in appearance, they flourish in good works, you shall find them full of *piety, compassion, justice, &c.* and yet for all that, they have no fruit of their works: because the chief work is wanting, which is *Faith*, according to that declaration of Christ to the Jews, who asking him what they should do to work good works, he answered, *this is the work of God, to believe in him whom he hath sent.*†

Without Faith it is impossible to please God. A firm Faith is the best divinity; a good life is the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

Solitary Walks.

Faith is known by works, as trees are by their fruits.

Faith in Christ, love to him, and dependance on him, must go together.

Faith in great want, hath still more active been, It lives not on the world, but thinks unseen.

What tho' my love be gone and I forgot,

There is a loving God forgets me not:

He sees my wants, and he beholds my ways;

And he denies me not, though he delays.

What for a while though he should still deny me,

'Tis not to punish sure, but for to try me.

Faith raises those whom want would soon cast down,

Believes God smiles, although he seems to frown,‡
So

† John vi. 29.

‡ The language of faith in God is
E'en crosses from his sovereign hand,
Are blessings in disguise.

So brings things far remote near hand to be,
 And makes us look beyond what now we see.
 Faith leaves us not respecting *heav'nly* things,
 Till them to us, or us to them it brings.

FASTING from pleasant meats, rather than from all kinds of food, as it is not gratifying the palate nor ministering to luxury, would agree with every constitution, and answer the objection, my condition will not suffer me to fast.

Fasting from *sin* and *folly* rather than from bodily food, is most acceptable in God's sight.

FEAR is two-fold, good and evil. The former is the fear of *God*, the latter the fear of *man*.

FEARS. He that attempts to get rid of his fears, by running from God, will infallibly increase them. Fear God, and you need not fear any one besides.

FOOLS. True christians are accounted God Almighty's fools, by the world in general; the Lord increase the number of such fools.

FRIEND. A real friend is an invaluable blessing; well might Dr. Young say in his Night-Thoughts,

A world in purchase for a friend is gain.

FRIENDSHIP is the balm of life and sweetener of society.

Ask you what's friendship? "'Tis the link which binds,

Unites, and forms the harmony of minds,"

Grasps the whole world of reason, life and sense,

In one close system of benevolence;

Happier, as kinder, in what e'er degree,

An height of bliss is depth of charity.

Of all felicities, the most charming is that of a firm and lasting friendship; it softens our cares, dispels our sorrows, and counsels us in all our difficulties.

D

FRU-

FRUGALITY. We ought frugally to manage our temporal riches to the best advantage, not out of covetousness, but because they are the gifts of God.

FUNERAL. Taking a solitary walk in the evening of a summer's day in the adjacent fields, to meditate on the works of creation, unmolested by the cares of business and the strife of tongues; I was met by the funeral of a brother mortal, advancing with solemn pace to man's long home (the *grave*.) Struck with a sight which reminded me of my own mortality and approaching dissolution (how near or distant God alone can tell) I was naturally led to reflect on the awful change which soon must take place on me—on all.

Solitary Walks.

FUTURITY. Employ the present time in preparing for a future state.

Improve the life that now is, in preparing for that which is to come; so shall life *temporal* end in life *eternal*.

GIVE your heart to your Creator, due reverence to your superiors, honour to your parents, your bosom to your friend, diligence in your calling, ear to good counsel, and charity to the poor.

You may be seen to give alms, but not give to be seen.

GLORIFY. Man's chief end is to glorify God, and enjoy him for ever.

GOD. The parent of universal nature, the giver and pattern of all good, is the Almighty Omnipotence, who being made of none, hath by his own power created all things out of nothing.

A true God produces a true religion; a false God, a false religion. Jews, Turks, Pagans, Deists, Arians, and Christians, all differ about a religion, because they differ about a God.

God

God is greatly to be feared, and to be had in reverence by all them that come before him.

GODLINESS hath the promise of the life that now is, and of that which is to come. What an encouragement is this, to live soberly, righteously, and godly in the world ?

GOOD. There are two kinds of goods, good for something and good for nothing ; the latter generally includes what spendthrifts save and misers give away.

GOOD WORKS. Our actions are the best proof of our faith ; St. Paul very justly says, *show me thy faith, without thy works, and I will show thee my faith by my works.**

GOSPEL. The sacred writings are filled the gospel, because they contain glad tidings of salvation for lost sinners.

GRACE. God has promised to give his grace and spirit to those who humbly pray for them.

Ever seek the grace of God to guide your steps aright, and ever tread in virtue's path with pleasure and delight.

Be sure before you sit down to meat, to beg God's blessing upon it, and afterwards return thanks for what you have receiv'd.

GRATIFICATION. The gratifications of sense walk hand in hand with death, whilst the delusive pleasures of dissipation forestall the rottenness of the grave.

GRATITUDE. Our thankfulness and gratitude to God for the mercies we receive, should be express every morning, and repeated every night.

D 2

HAP.

* James ii. 18.

HAPPINESS. He who moderates his desires, adorns his life by a good conversation, and keeps fortune under his feet, enjoys the best happiness this world can afford.

The happiness of this world is transitory and vain, but the happiness of heaven will endure for ever.

We ought to think ourselves happy in that we are not so miserable as we might be.

If we are not so happy as we desire, it is well we are not so miserable as we deserve : there are none but what have received more good than they have done, and done more evil than they have suffered.

God suffers none to be truly happy who seek not their happiness from him.

Happiness consists in contentment, and resignation to the will of God in all things.

No man can be happy here, without a well grounded hope of being happy hereafter.

What is commonly called *temporal* happiness, or the enjoyment of the comforts and conveniencies of life, admits of much improvement, and is greatly more in our power than men are willing to allow.

Happy is the man who can be acquitted by himself in private ; by others in public ; and by the all-seeing God in both.

ON HAPPINESS.

Oh ! happiness ! celestial sound !
Sought for so oft, so rarely found.
Say where is fix'd thy blest retreat ?
Amidst the splendour of the great ?
Ah no ! there, thousands search in vain,
Who never to that bliss attain :
The rural cot, the busy town,
Alike in each, tho' little known ;
Dost thou (for I would gladly know).
Dign to inhabit here below ?

Do paths of *pleasure* lead the way ?
 Few, surely, then would go astray ;
 Virtue must be the only road ;
 Since to be happy's to be good.

What true HAPPINESS consists in.

1. In tranquillity of mind.
2. In health of body.
3. In peace of conscience.
4. In grace in the soul.

It needs no fine gardens, stately palaces, sumptuous apartments, or numerous attendants, to support or maintain it, but is satisfied with the natural tapestry of the tender grass, and the simple music of the running stream.—No man can be truly happy who wishes for more than he enjoys, and that man cannot possibly be wretched who is contented with what he has.

HATRED or ENVY is a grief arising from another man's prosperity, and malignity is most commonly joined with it. This malignity or common hatred is a delight and pleasure taken in another man's harm, although we ourselves receive no profit thereby ; *ergo*, hatred and envy are the devil's offspring.

HEALTH. We never know the value of health but by its loss.

Early to bed and early to rise,
 Is the way to be healthy, wealthy and wise.

HEAVEN is a place full of the divine presence, and the land where the faithful after this life shall eternally enjoy their portion and inheritance.

On heaven and glory learn to fix thine eye,
 And strive to live as you would wish to die.

HEAVEN AND HELL. That the desirable things of heaven should be so slighted and despised, and the

dreadful horrors of hell should so little affect our fears, must be for want of faith in their reality.

The joys of heaven and pains of hell will know no end.

Heaven will be the eternal kingdom of the saint ; and

Hell the everlasting portion of the sinner.

The reason why so many go to hell is, because so few think on it.

HEARING. In hearing of God's word, (whether it be read or preached) be not only attentive to it, but inwardly digest it by applying to your own conscience it's general admonitions, reproofs, or exhortations ; and by treasuring up in your memory it's precepts and examples, it's promises, and threatnings, for the constant and right ordering of your conversation.

HERESY is a wilful and obstinate opinion grounded in the mind, and the sister of ignorance ; a professed enemy to all truth, presumptuously opposing itself against the principles of faith and true religion.

Heresy fireweth the plain and open way of truth with thorns and brambles.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yield ourselves subjects to satan.

HOLINESS. The happiness of another world is promised to a holy life, and not to a penitent death. Therefore he is the best man, and fittest for heaven, and most likely to enjoy it, who delights in doing good on earth, and trusts not to a death-bed repentance.

Without holiness no man living shall see the Lord. No holiness, no happiness.

HUMANITY. The truly brave, must always be humane.

The truly brave man can hardly shew a greater instance of humanity, than by looking back with tenderness

ness and compassion upon the infantile and helpless state
he himself was once in.

“ Ah, little think the gay licentious proud,
Whom pleasure, power, and affluence surround ;
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste ;
Ah little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain.
How many sink in the devouring flood,
Or more devouring flame.
How many pine in want, and dungeon glooms ;
Shut from the common air, and common use
Of their own limbs. How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery. Sore pierc'd by wint'ry winds,
How many sink into the sordid hut
Of cheerless poverty.
Even in the vale where wisdom loves to dwell,
With friendship, peace, and contemplation join'd,
How many, rack'd with honest passions, droop
In deep retir'd distress. How many stand
Around the death-bed of their dearest friends,
And point the parting anguish ! ” —

Thompson's Seasons.

HUMAN NATURE.

Search thro' the countless myriads of mankind,
Not one completely good or bad we find ;
Commix'd the seeds in every breast are sown,
Nor mortal fiend or angel e'er was known ;
In Socrates the blackest vices grew,
Which virtue smother'd ere they sprang to view ;
In Nero's bosom virtue's flowers were found,
But vice's weeds soon choaked the fertile ground.
From strongest acids sugar we produce,
From sugar we extract the low'rest juice.

HU-

HUMILITY prepares us to receive grace, for God giveth grace unto the humble, but he resisteth the proud.

The more a man grows in religion and true goodness, the more he will grow in true humility.

Humility is not only the greatest ornament of a christian, but it makes a man in some degree resemble the Saviour, and is a necessary qualification for eternal happiness.

Humility is a plain, but comely suit for a christian.

He that is truly humble, never thinks he has any thing to be proud of. To despair because we are poor and wretched, is not humility, but abominable pride.

HYPOCRISY. By hypocrisy a man does not only deceive the world, but very often imposes on himself; for it conceals his own heart, and makes him believe he is more virtuous than he really is. It is this fatal hypocrisy and self deceit, which is taken notice of in these words, who can understand his errors? "*cleanse thou me from secret faults.*"

To profess religion and not possess it, is nothing else but hypocrisy in the sight of God.

HYPOCRITE. The man who makes a cloak of religion to hide his villainy, is truly a *devilish* hypocrite, and as such, must expect hell for his portion.

He who is angry with other men's faults, and not angry at his own, is an hypocrite.

From hypocrites among men and hypocrisy in ourselves, Good Lord deliver us.

Of all hypocrites, the *sanctified* one will drink the largest portion of God's wrath.

IDLENESS is such a badge of disgrace, that he who wears it is a reproach to religion, a scandal to society, and despised both by God and men.

If

If the devil catches a man idle, he generally sets him to work.

An idle man is the devil's play-fellow.

JEALOUSY is a disease of the mind, proceeding from a fear that a man hath, that something is communicated to another which he would not have common, but private to himself: it is also bred of that love, which will not suffer a partner in a thing beloved.

JESUS CHRIST is God's only begotten son and the sinner's best friend.

Jesus is the only saviour of lost man, faith in him makes him our refuge from the storm of God's wrath, and will entitle us to his favour, intercession, and acceptance.

There is none other name given under heaven and among men in and through whom we can receive eternal life and salvation, but that of Jesus.

To know God, without knowing our misery, creates pride: to know our misery, without knowing Christ, causes despondency.

If thou my Jesus art but nigh,
Chearful I'll live, and joyful die;
Secure when earthly comforts flee,
To find my comfort all in thee.

Dr. Watts.

Christ, is the way, the truth, and the life. The way wherein thou oughtest to walk; the truth which thou shouldest desire to obtain; and the life of happiness which thou shouldest long to enjoy.

St. August.

If your resolution wavers in a day of trial, and seems likely to desert you, turn your eyes towards Mount Calvary, and consider what Jesus Christ suffered for you there, innocent as he was; this consideration

sideration will enable you to say that your sufferings are light indeed.

IMMORTALITY. Every rational creature under heaven is a candidate for immortality ; we cannot think of this too often, this corruptible body must put on incorruptible, and this mortal immortality.

INDUSTRY is fortune's right hand and frugality her left.

INGRATITUDE. This was Hezekiah's crime, for which he suffered ; he forgot God, who had done so much for him, and in the pride of his heart was lifted up, &c.

The ancient heathens used to say, call me an ingrate, and you call me every thing that his bad.

JOY and sorrow, pain and pleasure, sickness and health, are more or less the lot and portion of every son and daughter of mortality, here below.

JUSTIFICATION. We are accounted just or righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.

KINDNESS. Kind words, says the prophet, turn aside wrath ; if kindness tends not to disarm anger, it certainly helps to preserve good humour, and to an amiable mind, nothing is more satisfactory. The most essential services we can confer, lose their value, if unaccompanied by kindness, for it is not the act, but the manner in which it is done which constitutes the favor ; in a word, it makes us beloved by our equals, respected by our inferiors, and happy in ourselves.

TO KNOW GOD. No man can know God, but he must love him ; it is to know that he is the fountain
of

of all good, that he loves him better, than he does himself; that he is ready to help, direct and assist him; that he is a father to him, and forbids him nothing but what will really hurt him. *This is eternal life, to know thee and Jesus whom thou hast sent.* 1 John v. 20.

KNOWLEDGE respecting the duties we owe to our Maker, ourselves, and our fellow creatures, is what we cannot be too solicitous to attain or put in practice.

The more knowledge we have of God, and the way of salvation by Jesus Christ, the more humble, watchful, prayerful, and diligent we shall be to make our calling and election sure.

Know thyself that thou may'st fear God; know God, that thou may'st love, serve, obey and trust in him; the fear of the Lord is the beginning of wisdom; the love of God is the fulfilling of the law.

SELF KNOWLEDGE is the most profitable knowledge in the world; without it a man can neither be a proper judge of his own conduct, nor that of his fellow creatures.

KNOWN SIN. Every man who lives in known sin, is advancing towards atheism; that is, to a state which obliges him first to wish, and then endeavour to persuade himself there is no God.

LAW. The law is divided into two parts; that is, the Law of Nature, and the written Law. The Law of Nature is that by which a man discerneth between good and evil, as much as sufficeth to take from him the cloak of ignorance, being reprov'd even by his own conscience. The written law is that which is divided into divinity and morality: the first teaching our duty to *God*, the latter our duty to *man*.

The design of the moral law was to discover sin, either by informing the understanding, or by awakening the conscience.

Who

Who learns the law, he never keeps,
Is one who sows, yet never reaps.

LEARNING is the knowledge and understanding of the arts and sciences.

LIBERALITY is an excellent use of those advantages which God putteth into our hands, for the benefit of the poor and needy; which virtue is altogether joined with justice, and ought to be guided by prudence and moderation.

LIBERTINE PRINCIPLES. Why are too many pleased to hear religion ridiculed? is it because it is ridiculous? No, but because men's lives are corrupt, and they secretly wish there was no truth in religion.

The best way to stop the mouths of libertines is, to oblige them to produce their creed and principles, and to prove the propriety and fitness of them in the judgment of right reason.

LIFE is given and continued for no other end but to glorify God, and work out our own salvation; this is not often enough thought of. A true christian is neither over fond of life, nor weary of it.

Life is a voyage, in the progress of which, we are perpetually changing our scenes: we first leave childhood behind us, then youth, then the years of mature age, and then the better or more pleasing part, old age.

Every wise man, therefore, will consider this life only as it may conduce to the happiness of that which is to come; and cheerfully sacrifice the pleasures of a few years to those of an eternity.

Life is the time to serve the Lord,
The time to insure the great reward.

Dr. Watts.

States of Life inconsistent with Salvation :

The idle voluptuous life of men of fortune; the busy life, which allows no time for serious reflection; and

and the professed sinful life of the votaries of pleasure and dissipation.

The life of man is but of short duration, even as a flower, so it fadeth.

Our life is nothing but our death begun,
As tapers waste the instant they take fire.

Dr. Young.

Live the good man that you may die the real christian; so live to God's glory on earth, that you may live for ever at his right-hand in heaven.

Few persons take care to live well, but many wish to live long, though it is in every man's power to do the former, but in no man's power to do the latter.

True, as the scripture says, man's life's a span;
The present moment is the life of man.
Of life, the present moment's all we can be sure;
We can't call back one past, nor one to come insure.

LOVE is the effect of the soul, whereby man's heart hath no fancy to esteem, value, or seek after any thing in this world, but the care and study to glorify God: this is *heavenly* love; the love of the creature or earthly attachments, should ever be regulated hereby.

Of all the passions given us from above,
The noblest, softest, and the best is *love*.

LUKEWARMNESS consists in a settled indifference about religion, under a formal profession of it.

A lukewarm christian makes a formal and outward profession of religion, but is equally indifferent to, and unaffected with, all he professes. At the same time he has a temper of great self-sufficiency, and an affectation of superior understanding: he can very well comply with the forms of religion, but is a stranger to the power of it.

A lukewarm christian is an utter stranger to *vital* godliness, which is the very essence of all true piety and devotion.

LYE. He who tells a lye, is not sensible how great a task he undertakes; for he must be forced to invent many more to maintain that one.

LYING is a false signification of speech, with a will to deceive; which cannot be cured but by shame and reason.

When Aristotle was once asked what a man could gain by uttering falsehoods, he replied, "not to be credited when he tells the truth."

MAN is a creature made by God, after his own image, just, holy, good and right by nature; and compounded of soul and body: of a soul, which was inspired of God with spirit and life; and of a perfect natural body, framed by the same Almighty power.

Man was created to shew forth the glory of his creator, and to speak and to do those things which are agreeable unto him, but alas! how fall'n!

Man was wonderfully created, but more wonderfully redeemed.

The truly good man in a state of *affluence*, has the eye of *pity*, the heart of *charity*, the ear of *mercy*, the feelings of *humanity*, and the hand of *liberality*; he is a friend to the poor, an example of benevolence to the rich, a pattern worthy universal imitation, and a blessing to all around him.

The misery of a *wicked* man. Nothing remains for a wicked man at death, but a coffin for his body, and hell for his soul.

God made man upright, but he hath sought out many inventions.

MARRIAGE is honourable in all and the bed undefiled, but *cuboremongers* and *adulterers* God will judge.

The best method, or the most likely rules to render the married state happy are, to *bear and forbear, wait and forgive.*

MAR.

MARTYRDOM. Let the examples of the pious martyrs animate us to a steady perseverance in the faith of the gospel, and inspire us with the sincerest gratitude to our blessed Redeemer, who suffered on the cross, and submitted to martyrdom for our sakes, who was crucified for our iniquities, and rose again for our justification.

MEDITATION. Often meditate on the joys of Heaven, which will be everlasting, and this will tend to fix your affection on things above, and render you very indifferent to the vanities and pleasures of this present world.

ANATOMICAL MEDITATIONS. May your head be enlighten'd by the *spirit of God* in the mysteries of *divine truths*,—your *memory* well furnished with *divine knowledge*,—your *understanding* well inform'd in *divine things*,—your *heart* well inflam'd with *divine love*,—your *affections* well regulated by *divine grace*,—your *actions* well aimed at *God's glory*,—your *thoughts* well fix'd on *things above*,—your *words* well season'd with *spiritual salt*,—your *faith* well founded on the rock *Christ*,—your *hopes* well grounded on the foundation of *Jesus*,—your *obedience* well approv'd by *God* the great judge of all.—Then come life, or death, poverty, misfortunes, tribulation, or distress, all shall be well through life, at death, and to all eternity.

MORNING MEDITATIONS. Our morning meditations should be, to lift up our hearts to God in thankfulness for prolonging our lives. To make fresh resolutions of approving ourselves his people, by our actions. To set a watch over our own infirmities and passions, and over the snares which may be laid in our way through the ensuing day.

Purify your morning thoughts with private devotion; till then, admit no business. The first born of your thoughts ought to be God's, therefore think yourself

not ready to enter on temporal concerns, till you have praised him, and he will always be ready to bless you.

It is good to draw near to God. Psalm lxxiii. 28.

If prayer be neglected, no good can be expected.

MEMORY is that which preserveth the understanding, keeping fast those things which are heard and learned; it is the mother of the muses, the treasure of knowledge, the hearing of the deaf, and the sight of the blind.

Five things necessary to keep in Memory.

To remember the time past what thou wast; to remember the time present what thou art; to remember the time to come what thou shalt be; to remember what thy parents have done for thee; and to save something in thy youth to keep thee when thou art old.

MERCY. The Lord knowing man's utter inability to render him *perfect* obedience, will have *mercy* and not *sacrifice*, *blessed be his holy name*.

MINISTERS, whose business it is to recommend religion to others, should beware of dwelling too much on gloomy subjects. That peace and tranquility of mind, which true religion is calculated to inspire, is a more powerful argument in its favour, than all the terrors that can be uttered. Terror may indeed deter men from outward wickedness, but can never inspire them with that love of God and real goodness, in which alone true religion consists.

MISERY. The sinner might have justly expected eternal misery as his portion, at his Maker's hands, had he not declared himself a God of infinite mercy.

There's scarce an ill to human life belongs,
But what our follies cause, or mutual wrongs,
Or if some stripes from providence we feel,
He strikes with pity, and but wounds to heal.

MODESTY.

MODESTY. True modesty is not easily defined, many profess the outward appearance of it, who in private, act entirely opposite to its tenets; it should not only prove itself in our dress and behaviour when in public, but accompany us into our closets; a chaste mind will never suffer itself to be employed, even on fictitious subjects of *impurity*, but discover itself as much in the choice of literary amusements as in the outward conduct and appearance.

MORALITY is as necessary to be attended to as religion, for as the latter is amiable in the sight of God, so the former is, in the sight both of God and man.

He that wants morals seldom wants misery.

MORNING. Remember he that rises early to prayer hath a more early title to a blessing. But he that changes night into day, labour into idleness, watchfulness to sleep, changes his hopes of a blessing into a dream.

Rise early of a morning to your business, learn good things, and oblige good men; these are three things you shall never repent of.

Never let any one think it an excuse to lie in bed in the morning, because he has nothing to do when he is up; for whoever hath a soul, and hopes to save that soul, hath work enough to do to make his calling and election sure, to serve God, and to pray, to read and to meditate, to repent and to amend, to do good to others, and to keep evil from himself. And if thou hast but little to do respecting *temporal* matters, thou oughtest to employ the more time in exercises of devotion.

MORTAL. We should live as become dying immortals, well assur'd our mortal bodies must put on immortality.

Work while it is day, for the mortal night of death cometh wherein no man can work.

Now is the accepted time, now is the day of salvation ; put not off the work of repentance, lest death should alter now to *never*.

MUSICK is an excellent art, in which by true concordance in sounds, a sound of harmony is made, which rejoiceth the spirits, and unloadeth grief from the heart.

The intention of musick is not only to please the ear, but to express sentiments, strike the imagination, effect the mind, and command the passions.

The most commendable end of musick, is the praise of God.

Musick has a very happy effect in relieving the mind when fatigued with study. It would be well if every studious person were so far acquainted with that science as to amuse himself after severe thought, by playing to inspire chearfulness and good humour.

Musick, the fiercest grief can charm,
And fate's severest rage disarm ;
Musick can soften pain to ease,
And make despair and madness please ;
Our joys below it can improve,
And antedate the bliss above.

Pope.

NEW TESTAMENT. It is reported of the Emperor Theodosius, that he wrote out the whole of the New Testament with his own hand, and constantly read a part of it every day.

It is a fact beyond contradiction, that every individual should acquire a thorough knowledge of the life and death of our blessed Lord and Saviour Jesus Christ, who was crucified for our sins, and rose again for our justification, that mankind, by the merits of his *redemption*, through *faith*, and the *good works*, which it naturally produces, might enjoy everlasting happiness in the realms above.

Jesus

Jesus Christ, his life, death, and ascension.

“ In his blest life,
 I see the path, and, in his death, the price,
 And in his great ascent, the proof supreme
 Of immortality. And did he rise?
 Hear, O ye nations ! hear it, O ye dead !
 He rose ! he rose ! he burst the bars of death ;
 Lift up your heads, ye everlasting gates !
 And give the King of Glory to come in.
 Who is the King of Glory ? he who left
 His throne of glory, for the pangs of death ;
 Lift up your heads, ye everlasting gates !
 And give the King of Glory to come in.
 Who is the King of Glory ? he who slew
 The rav'nous foe, that gorg'd the human race !
 The King of Glory, he, whose glory fill'd
 Heaven with amazement at his love to man.*

Night Thoughts.

OATHS. An oath is a persuasion or calling God to witness that our assertions are just, true and honest. And of oaths, some are lawful, some unlawful : the lawful oath, is that which is taken by authority ; the oath unlawful, is that which is vainly, and without occasion, uttered.

ECONOMY.

Spare not, nor spend too much, be this thy care,
 Spare but to spend, and only spend to spare.

OPINION. There are many people in the world who having adopted an opinion, however erroneous, are determinately deaf to all conviction ; and tho' their
 reason

* The above pathetic, solemn, and sublime quotation from Dr. Young's Night Thoughts, is worthy not only to be remembered, but frequently repeated, particularly to assist young orators in the art of speaking.

reason avows their error, pride prompts them to disown it; such a conduct is highly blameable, as it not only implies an obstinacy of disposition, but deprives us of information, and it is surely better once to own ourselves wrong than always to continue so.

ORDINANCES. Attend diligently upon divine ordinances, yet beware of putting ordinances in God's stead; hath not thy heart sometimes said, "I will go and hear such a man, and get strength and comfort, for I now find myself weak, and uncomfortable;" how should means and ministers help thy soul, except the Lord help?

Do not instantly upon your return from church, return also to the world, and secular thoughts and employments; but let the remaining parts of the sabbath day be spent in reading, meditation, and prayer.

PAIN. Life is chiefly made up of pleasure and pain; the proper regulation of the former and suitable improvement of the latter, should be our daily study.

PASSIONS. On the due management of these, our hopes of health and longevity in a great measure depend: Anger, lust and fear, are the underminers of the constitution. Tranquillity and purity of mind should be aimed at by all persons who value health and long life.

PATIENCE. The practice of patience consists in a firm belief, that a just and good God, has the controul and guidance of all events in this world.

Job is held up as a pattern for patience; for when God seemed to withdraw his beneficent hand, and to let loose the ministering agents of his displeasure, yet, under the most afflictive circumstances Job says, *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*†

The

The chief security against the fruitless anguish of impatience, will arise from a frequent reflection on the wisdom and goodness of the God of nature, providence, and grace, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, life and death.

PATIENCE AND RESIGNATION under the trials of life, and a firm reliance on the faithfulness, wisdom and mercy of Omnipotence, will evidence the truth and happiness of religion, better than a thousand arguments, be as strong as they may.

PEACE AND TRANQUILLITY. The best means of preserving them is to be diffident of our own opinions, to despise worldly honours, and to sit loose from earthly pleasures and enjoyments.

Peace of mind is one of the most essential ingredients in the happiness of the present life.

PERSUASION. It is not he only who teacheth, that convinceth : but we may be said to convince and persuade *ourselves*, when by God's grace we attend to what we hear, and reduce it into practice.

PIETY is the foundation of virtue ; where the spring is polluted, the stream cannot be pure ; and where the ground-work is not good, the building cannot be lasting. Divinity is a better stock than morality to graft on ; little can be expected from depraved nature.

On piety, humanity is built,
And, on humanity, much happiness ;
And yet still more on piety itself.

Dr. Young.

FILIAL PIETY. The duties of children to parents, are greater than children in general are aware of ; the 5th commandment enforces the practice of filial piety by a promise of long life being annex'd to it.

TRUE

TRUE PIETY is preferable to all human attainments. *It* may raise admiration; judgment may command respect; knowledge may gain attention; and beauty enflame the heart with love; but true Piety will obtain the approbation even of God himself, gain his divine plaudit, and make him our everlasting friend.

PLEASURE. Many young persons who delight in the pursuits of pleasure, talk of living godly when they grow old, whereas they ought to consider, that so far as they indulge vice, the more strength it will gather with their years, and the farther they advance, the more difficult it will prove to find their way out again; and there is but little probability that heaven will accept of a Death-bed repentance for an age of guilt.

PORTION. It is better to have a portion in heaven than upon earth, for the latter we must leave sooner or later, but the former will never be taken from us.

POVERTY. Some men are poor by their own faults; some by the faults of others.

The richest are oftentimes the poorest in respect of *spiritual* attainments, and the poorest are sometimes the richest in God's account.

A poor christian is dearer to God, than the richest man without grace.

There is this difference between rich and poor christians; where a christian is poor, his heavenly father keeps the purse, but the rich keep the purse themselves. And it often falls out, that it is better to have the purse in our Father's hands than in our own.

Whoever hath Christ in his heart by faith cannot be poor; whoever wants him cannot be *truly* rich.

POVERTY

POVERTY OF SPIRIT. It is declared in the sacred writings, that the poor in spirit are blessed, for *theirs is the kingdom of heaven.**

PRAYER. Prayer (as some divines affirm) is to talk with God, craving by intercession and humble petition, either those things which are necessary for the maintenance of this life, or forgiveness of those sins which through frailty we commit.

There is such a thing as converse with God in prayer, and it is the life and pleasure of a pious soul. Without it we are no christians; and he that practiseth it most, is the best follower of Christ; for our Lord spent much time in converse with his heavenly father.

This is the balm that eases the most raging pains of the mind, when the wounded conscience comes to the mercy seat, and finds pardon and peace there. "It is good to draw near to God," in prayer.

Pray often, because you sin always, repent quickly, lest you die suddenly; he that repents because he wants power to act, repents not of sin, but the want of power to commit it; and he that wants power to commit sin, does not forsake sin, but sin forsakes him.

Begin and end every day with prayer. In the morning when you awake, accustom yourself to think first upon God, and let him have your waking thoughts. Lift up your heart to God reverently and thankfully in the morning, for the rest in the night past, and let every evening be closed with prayer.

Let secret prayer, in your closet be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer. He that says, "*Pray without ceasing,*" says also, "*Be not slothful in business.*"†

SECRET

* Matthew v. 3.

† Romans xii. 17.

SECRET PRAYER. What it is :

" A Soul in commerce with her God, is heaven ;
 Feels not the tumults and the shocks of life ;
 The whirls of passion, and the strokes of heart."

Night-Thoughts.

Pray to thy father who seeth in secret, and he will reward thee openly.*

Pray not to God to give thee sufficient, for that he will give unto every man unasked, but pray that thou mayest be contented and satisfied with that which he sees fit to give thee.

A sinner who prays for any other mercies than repentance and conversion, must not expect to be heard.

Every man that prays to God, owns himself a beggar, which ought to make and keep him humble.

The eloquence of prayer consists in our proposing our wants to God in a plain, humble and fervent manner. *Lord, if thou wilt thou canst make me whole. Lord, help me. Lord, encrease our faith. Lord, save or we perish.*

Every day we run in debt, and therefore every day we should beg forgiveness.

Will not God bestow blessings unless we pray for them ? We have no reason to expect he will. Ask and it shall be given, is his command and promise,† and to ask and receive is both our duty and blessedness.

The hand of fervent prayer never knocked in vain at the door of heaven.

Thy will be done, is the best prayer for us to utter, or God to answer.

If prayer be neglected, no good can be expected.

The gift of prayer may have praise from men ; but it is the grace of prayer that hath power with God.

THE

* Matthew vi. 6.

† Matthew vii. 7.

THE CHRISTIAN'S PRAYER.

*Lord, I am blind, be thou my sight,
 Lord, I am weak, be thou my might;
 The helper of the helpless be,
 And let my all be found in thee.*

PRECEPTS. Precepts are either rules, maxims or examples; which tend to lead us to a good conversation, or to a holiness of life, being grounded upon the grace of God and the promises of his word.

PREACHERS. What recompense did the prophets of old receive from the world, for all their labours and expence of spirits in preaching, but saws, swords, and dungeons? It is almost as much the character of a minister or preacher, to be much in afflictions, as to be much in spirit and labours.

Preachers or the ministers of the gospel, should live what they preach, lest they preach their own condemnation, and prove castaways in the end.

PRIDE is an unreasonable desire to enjoy honors, estates, and renown among men, and as great a stranger to the spirit of a *true* christian, as it is an enemy to humility.

The devil never tempts us with more success, than when he tempts us to be proud of our own good actions.

Pride is the source of most of our misfortunes; it is a canker that preys on the vitals of our happiness.

There is no situation in life that can justify an improper degree of pride, whatever our possessions, attainments, or attractions may be: fools only value themselves on what any other person may possess. If *wealthy*, we should pride ourselves only in having the power of doing good; if *learned*, because we have the power of communicating our knowledge to others, not in triumphing over ignorance. Nor can any species of pride be more despicable, than that of valuing ourselves

selves on our beauty, since the same hand which bestowed it, may in a moment reduce us to a level with those who are destitute of it.

Proud men never have any *real* friends, nor do they deserve them, because in prosperity they know nobody and in adversity nobody knows them.

PRODIGALITY is as much to be shun'd as covetousness; unnumbered evils attend on both.

PROFESSORS. None will have such a dreadful parting from Christ in the last day, as they who by profession went half way with him, and then left him.

PROFESSION. To make a *profession* of religion and the real *possession* of it in the heart, are widely different; would to God they oftener met together in all that are called *Christians*.

PROMISES. Be careful in your promises, and just in your performances; and remember, it is better to do and not promise, than to promise and not perform.

Don't bind yourself to what you cannot do,
And speak no more than what you know is true.

PROSPERITY, is a state full of danger. Both the wise and pious have often been ensnared by it.

If God denies worldly prosperity to *good* men, it is in order to give them something better.

Prosperity in the world, however desirable and pleasing, is a much less friend to the christian than adversity; the first tends to promote pride and self conceit, the latter to humble, and wean us from the world.

PROTESTANT FAITH. If salvation is necessary to mankind, religion must be necessary to salvation; but of all the modes for adoring the bountiful author of nature, none seems so pure, or so consistent
with

with reason and the Holy Scriptures, as the *Protestant* faith ; a faith derived from the very essence of God's word, continued in its purity, and exercised on the most liberal principles. As Jesus Christ was all meekness, persecutions and massacres must of necessity be contrary to the worship enjoined by him ; he came to preserve, not to destroy—to lessen, not to encrease the miseries of mankind : but, as our glorious Redeemer suffered on the cross, and submitted to martyrdom for our sakes, many worthy members of his church have, for his sake, felt sacrifices to the most infernal malice, and like him, experienced the most excruciating torments ; but their pains procured them pleasures, and their sufferings on earth terminated in eternal bliss in heaven.

May every good protestant, that is, every good christian, read with attention, and feel what he reads ; for the *jaws of popery are now extended*, and the *souls of the ignorant and careless are in the most imminent danger*.

A zealous divine of the present day, in the cause of Christ, says, “ as to myself, I am resolved by the “ help of God, to live and die a protestant ; while I “ have a tongue to speak, or a hand to write, I will “ not cease to defend, and improve those glorious “ principles which our brave reformers sealed with “ their own blood.”

PROTESTANT RELIGION. J. Claude, (in his confession before his death) added, “ I have care- “ fully examined all religions ; none appear to me “ worthy of the wisdom of God, and capable of lead- “ ing man to happiness, but the *christian* religion. “ I have diligently studied popery and the reforma- “ tion. The *protestant* religion, I think, is the only “ good religion ; it is all found in the holy scriptures, “ the word of God. From this, as from a fountain, all “ true religion must be drawn ; scripture is the root,

“ the protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it.”

PROVIDENCE. What we generally term the course of nature, is the incessant administration of an all-wise and over-ruling providence.

PSALMS OF DAVID. They are so many pious effusions of veneration, gratitude, and praise to the Creator, Redeemer, and Sanctifier of mankind, for mercies, spiritual, temporal and eternal, and can never be read too often, nor esteemed too much.

PUBLIC WORSHIP. Let us not neglect the assembling ourselves together. This was the advice of the best and greatest casuist in the world ; not to say, the injunction of the creator of all things, and judge of all men.—Would we be assured of our love to God? This is one evidence of that most noble and happy temper, “ *Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth.*” Would we glorify the Lord? Then let us appear in his courts, fall low on our knees before his footstool, and in this public manner avow him for our God, recognize him for our king, and acknowledge him to be our supreme good.

When I first come into a place appointed for public-worship, my business is to labour to be still, not only in body, but in mind also (free from those inward workings which I have found thieves and robbers to my soul, by leading me astray from the true objects of all adoration) : and having attained it, my mind is in a depending frame, waiting for that preparation of heart which is only of the Lord. Sometimes I find my mind brought down into humility, from a sense of my inability and unworthiness, on various occasions, and of the great need that I have of divine assistance: this naturally leads me to that solemn act of prayer, which generally consists of contrite sighs, and ardent desires,

desires, and is always prevalent with him who only knows the secret language of the heart.

The worship of God consists chiefly in moral and inward duties, the duties of the mind; it is not the outward application, of certain maxims, which constitutes the truly religious man.

God looks more to the *heart* than to the *lips*, in his people's worship of him.

QUARRELS. Resentment of an injury is best expressed by silence; nothing degrades the human mind so much as descending to the meannets of abuse and impassioned conduct; those who wish to maintain an advantage over their enemies must first learn to command themselves.

READING. Accustom yourself to reading as much as you can, and if you would be wise for salvation, let your reading chiefly be in the Holy Scriptures.†

The following passages can never be read too much; viz. St. Matthew, chap. v. vi. vii. xxvi. xxvii.—St. Mark, chap. xiv. xv.—St. Luke, chap. xxii. xxiii.—St. John, chap. xvii. xix.—Psalms xxiii. xxvii. lxxvii. lxxxvi. ciii. cxi. cxii. cxix. cxxi. cxxxix. cxlv.

Good reading, if you are but attentive to what you read, will stamp upon your mind an habitual seriousness, thoughtfulness and attention.

Let the bible be daily read in the closet as well as in the family; for it is the word of God by which every one shall be judged at the last day.

Read not much at a time; but meditate as much as your station and opportunities will allow you; ever

† Read books well chosen; such only as instruct and edify, at the same time as they are calculated to entertain and please the reader.

remembering, that little reading and much thinking, little speaking and much hearing; frequent, short and fervent prayers, are the best means to become *truly* wise, holy, and devout.

The human mind requires relaxation from every labour: reading is the most rational, improving, and inoffensive method of employing vacant time. We gain knowledge, while we obtain pleasure; and no one ever rose from reading a good author with attention, without being either wiser or better.

Reading and reflection are the rational pleasures of a wise man.†

REASON. When reason is enlightened by religion, and follows its precepts and admonitions, both soul and body may be truly said to *prosper*.

The truths and doctrines of religion may be *above* reason, but never can be *repugnant* to it.

REBUKE. To rebuke in love is as much the christian's duty, as to receive it in love.

RECOLLECTION. We ought frequently to recollect what we were created for, what we are doing, where we are going, and what is most likely to be our eternal portion.

REDEEMER. All are in bondage to sin and satan, and equally stand in need of a redeemer; how much are we indebted to Jesus Christ, who hath redeemed us from the curse of the law, being made a curse for us.

REFLECTION. As man is the only creature in the world capable of reflection, it is his duty, interest, and privilege, to reflect seriously and daily what he must do to be saved from the wrath to come.

RE-

† See the frontispiece.

REGENERATION. What wise man would bring fishes out of the water, to feed in his meadows? or send his oxen to feed in the sea? As little are the unregenerate meet for heaven, or heaven for them.

None are transplanted into the paradise above, but from the nursery of regenerating grace below.

The heart of man is as passive in its first reception of God's image in regeneration, as the canvass upon which a painter lays his colours.

RELIGION is the true worship of God, or a divine honoring of him in the true knowledge of his word, peculiar only to man: it is the ground of all other virtues, and the only means to unite and reconcile man unto God, through *Jesus*, the only mediator between God and man.

Religion has pleasures annexed to it which none but real christians can enjoy, consolations which none but real christians can experience, and an eternal kingdom promised to its followers, which none but real christians shall inherit when time shall be no more.

Frequently and seriously reflect on the shortness as well as uncertainty of this transitory life, and try, ere it be too late, to secure eternal felicity. You have an immortal soul, save it therefore from perishing; and as it is your interest, let it be your inclination, to procure it endless bliss. Religion points the path, follow it, and let not the allurements of a delusive world draw you aside.

For let the witling argue all he can,
It is Religion still which makes the man.

As religion leads to eternal bliss, it ought to be the first study of man; the principal consideration with those who are candidates for immortality. Nothing can so surely and effectually advance our progress in the paths of christian piety, as the study of the life of our blessed Saviour, from whose example every thing great, good, and pious may be learned. Let us endeavour

deavour to transplant into our own lives, the divine excellencies of our great redeemer, that we may be proper candidates for that everlasting happiness which God has promised to those who sincerely believe in and attend to the christian *revelation*.

Be devout and steady in the practice of religion, as a true disciple of the blessed Jesus. He who wholly neglects the worship and service of God, dies without doing that for which only he was made to live.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise Solomon, pronounced this divine aphorism ;
 “ *Fear God, and keep his commandments, for this is the whole duty of man**,” or the sum of religion.

Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless a lively sense of its importance is constantly enforced by external ordinances, by stated calls to public worship, and the salutary influence of pious examples.

Religion will bear a man up in all estates and circumstances, make his thoughts virtuous, and his life blameless ; as aiming only at the glory of God, and doing all the good he can in the world.

The care of religion, and of our immortal souls, is the one thing needful.

The greatest blessings, God himself can give,
 Belong to them, who as his children live ;
 Who love Religion's ways and walk therein,
 And hate the crooked paths of Hell and Sin.

Rural Christian.

Religion is a necessary guide to glory, immortality, and everlasting life.

Thy

* Ecclesiastes xii. 13.

Thy force alone Religion death disarms,
Breaks all its darts and every viper charms.

Religion is the best armour in the world, but the worst cloak.

Religion has a graceful mien,
All lovely, smiling and serene.

Religion is founded on the love of God in the heart, and the blessed effects *that* love produces in the tempers, lives, conduct, and conversation of those who possess it.

RELIGIOUS MELANCHOLY. The dictates of true religion do not lead to, or countenance any thing of a gloomy or melancholy nature, for her ways are ways of pleasantness and all her paths are paths of peace.†

REPENTANCE. Those who put off repentance to another day, have a day more to repent of, and a day less to repent in.

Repent and believe, are the gospel terms of salvation.‡

Repentance and amendment always go together; without the latter, the sincerity of the former is greatly to be doubted.

What is it that men propose, who put off repentance and amendment, but to live to sense, as long as sense can relish, and to reform when they can sin no longer.

To repent aright, is to have an eye of sorrow upon sin, and an eye of faith upon Christ.

Repentance is a change of heart, from that of an evil to a good disposition. It is that disposition of mind, by which “the wicked man turneth away
“ from

† Dr. Watts very justly observes,
Religion never was design'd,
To make our pleasures less.

Proverbs iii. 17.

‡ Mark i. 15.

“ from his wickedness and doeth that which is lawful
 “ and right :” and when this change is made, repentance is complete.

Let each approaching day be deem'd the last,
 That no repentance may reproach the past.

To morrow I will better live,

Is not in man to say :

The morrow can no sureties give,

The wise make sure to day.

A man must both see and feel the guilt and sinfulness of sin, before he can truly repent of it.

When sinners mourn for sin, Heav'n owns their tears,
 Removes their sorrows and dispels their fears.

Rural Christian.

True repentance is best proved by a constant hatred of sin, and abstaining from every appearance of evil ; hence learn how little *true* repentance there is in the world.

RETIREMENT. We are apt to condemn those, who are continually in the throng of business and company. But if our study and retirement produce no solid good, it is even as good to be engaged in company and business, as to be alone.

REVELATION. Notwithstanding all that can be said of *natural* religion (*i. e.* of principles and duties merely moral) it cannot be denied, but that in this dark and degenerate state into which mankind is sunk, there is a great want of a clear light to discover our duty to us with greater certainty, and put it beyond all doubt and dispute what is the good and acceptable will of God, and of a more powerful encouragement to the practice of our duty, by the promise of a supernatural assistance, and by the assurance of a great and eternal reward. All these defects are fully supplied by that clear and perfect *revelation*, which God hath made to the world by our blessed Saviour.

The sum and substance of divine revelation.

Men are to place all their hope and confidence of salvation in Jesus Christ the son of God; that is, to believe that, through the alone merits of his death and sufferings, God is reconciled to us: and that, only upon the account of the satisfaction which he hath made to divine justice, we are restored to the favour of God, our sins are pardoned, and we have a title to eternal life.

REVENGE. By taking revenge, a man is but even with his enemy; but in passing it over he is superior.

Forgetting of a wrong is a mild revenge.

RIGHTEOUS. Those only are truly righteous in God's sight, who live soberly, righteously, and godly in the world; but in the world's account, they are only enthusiasts, methodists, or madmen.

RULES. Good rules and sound maxims are precious jewels for the mind, as diamonds are for the body; rules for the regulation of the life and conduct, cannot be too highly prized, nor too carefully attended to.

RULE OF LIFE. Acknowledge *God* in all your ways, command your *tongue*, refrain your *anger*, get useful *knowledge*, stand firm in *religion*, abstain from *evil*, converse with good *people*, cover the faults of your *neighbours*, and assist the poor with your *alms*.

Examine every evening what good you have either done or received, and bewail it as a day lost, in which you have not profited others, or advantaged yourself.

That all your days, your life may smile
With health and peace, and crown your toil;
For sake your sins, your Saviour love,
And daily pray to God above;

Then

Then cautious be, and guard your mind,
 Left error's darkness entrance find :
 Perform your task with chearfulness,
 And heav'n will all your actions bless :
 When adverse times shall spread their gloom,
 Support your mind with joys to come.

SABBATH DAY. Be careful to observe the sabbath, or day of rest, in memory of God's resting from his works of creation, and our Saviour's resurrection from the dead, after having completed his work of redemption. Upon this day we are to cease from our secular employments, and to spend it in the more immediate exercises of God's worship and service, such as *bearing and reading his Word, prayer, alms-giving, visiting the sick*, or other works of charity and mercy, according as occasion may present. And sure it is highly reasonable to pay the tax of one *seventh* part of our time, to him that has given us the *whole* of it, and hath moreover promised to bestow upon us a blessed eternity.

God forbids labour on the sabbath day, lest servants should be oppressed by the covetousness of their masters ; as well as that men might have a stated time to worship and serve him, whose service is perfect freedom, and in keeping whose commands there is great reward.†

The sabbath is appointed to be a day of rest, and no more worldly business than is absolutely *necessary* is to be done on that day.

It is a fine sight to see multitudes of people all joining in one reverent act of worship ; an exercise how worthy of rational beings !

SAGACITY and **KNOWLEDGE**, are then only truly useful, when joined with grace, meekness, discretion,

cretion, and benevolence. The serpent's eye does best in the dove's head.

SAINTS. Christians cannot be too often put in mind, that they who are saints by profession, should be so by their lives and conversation.

SALVATION. We can obtain eternal salvation only through the name of Jesus Christ.*

SCRIPTURES. He who readeth them with a real desire to profit by them, will find them clear, and his duty plainly laid down in, and determined by them.

The reading of scripture, with seriousness, is ever attended with a divine blessing; of which we have an instance in the Ethiopian eunuch.†

Read the scriptures, but read them with attention. Read the parable of the prodigal ‡—of the rich man §—of him who built new barns, &c. and see if nothing in them belongs to you; whether you are not faring sumptuously every day, while others want bread? whether you are not laying out too much upon fine clothes, while others want clothes to keep them warm, &c.

Other books may render men learned unto ostentation; but the Bible only can make them really wise unto *salvation*.

Search the scriptures, and be ready always to give an answer, to every man that asketh you a reason, of the hope that is in you, with *meekness* and *fear*.||

To a christian there can be nothing, either more necessary or profitable, than the knowledge of the holy scriptures; for in them is contained God's true word, setting forth his glory and man's duty. And there is no truth nor doctrine necessary for our justification, and everlasting salvation, but that is, or may be,

G

drawn

* Acts iv. 12. — † Acts viii. 28. — ‡ Luke xv. 11.

§ Luke xvi. 19.

|| 1 Peter iii. 15.

drawn out of that well of truth. Therefore, as many as are desirous to enter into the right and perfect way unto God, must apply their minds to know the scriptures, without which they can neither sufficiently know God and his will, nor their own office and duty.

As drink is pleasant to them that are dry, and meat to them that are hungry, so is the reading, hearing, searching, and studying of the holy scriptures to them that are desirous to know God, or themselves, or to do his will.

Search the scriptures, for they contain the words of eternal life, the only method of salvation, and the way to everlasting glory.†

St. Augustine said, "O let thy scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them."

SERMONS. Sermons are addressees or discourses commonly used of divine matters and the holy scriptures, and should contain the principles of true religion, as well as hold out and inculcate our duty to God, ourselves and our fellow-creatures.

Judge Hales declared, that he never sat under the preaching even of the meanest sermon, but he found some word of edification, exhortation, or comfort.

SECTS. The object of all public worship is the same; it is that great Eternal Being who created all things. The different manners of worship are by no means subjects of ridicule; each sect think their own the best; and I know no infallible judge in this world to decide which is the best, but *the word of God*.

SERIOUSNESS has it's beauty while it is attended with cheerfulness and good-nature, and does not come in

† John v. 39.

in unseasonably, or put on merely as a cloak to hypocrisy.

He who is seriously chearful and chearfully serious, is most likely to recommend religion to others, as well as to adorn it himself.

SERVANTS. We cannot be sure of the fidelity and honesty of a servant who fears not, and is not faithful to his God ; but we may safely depend on him who serves God faithfully and fears him truly.

Good masters generally make good servants, but a good servant may serve a bad master, as well as a good master may have a bad servant.

SHAME. Many stop short of heaven, because they are ashamed to go there in a fool's coat ; for true christians are always fools in the world's account.

He is a poor christian who cuts the coat of his profession according to the fashion of the times, or the humour of the company he falls into ; he may truly be ashamed of himself and blush at his own folly.

SIN. Every sin is an imitation of the devil, and creates a kind of hell in the heart.

Sin has brought many a believer into suffering, and suffering has kept many a believer from sinning.

It is less dangerous to commit the sin we delight in, than to delight in the sin we commit.

Punishment is as natural an effect of sin as smoke is of fire, and we must put out the one in order to prevent the other.

SICK. Let him that is sick set his house in order before he dies, let him examine seriously how matters stand between God and his soul ; and because our last words are commonly most affective, and sink deepest into the memory, let him be sure to leave good instructions behind him, and enjoin the performance of them, with the utmost authority and advantage of a dying man.

Sickness best teacheth us the value of health, as bondage enhances a state of freedom.

SINGING. In singing psalms, let your understanding and spirit direct and govern the melody of your voice, so that your heart may be no less filled with grace, than your tongue with praise.

Is any one afflicted? let him pray; is any merry? let him sing psalms.†

SLEEP is so like death, that I dare not trust myself in those defenceless hours, without praying for the protection of that God with whom are the issues of life; and to whom darkness and light are both alike.

Let your observations and remarks be committed to writing every night before you sleep, and so in a short time you will have a dictionary of prudence and experience of your own making.

SORROW. God had one son without sin, but none without sorrow: he had one son without corruption, but none without correction.

Sorrow for sin worketh repentance unto salvation, the sorrow of the world worketh death.

SOBRIETY. Use St. Paul's instrument of sobriety, Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Faith, hope, and charity are the best weapons in the world to fight against intemperance of every kind.

THE SOUL. The soul is a created substance, invisible, immortal and everlasting, resembling the image of her Creator; and capable of reason and the knowledge of God, to love, serve and glorify him; being meet to be united to and be forever with him, through the endless ages of eternity.

The

The greatest thing that may be said to be contained in a little room, is the soul in a man's body. *Plato.*

Be more concerned for the good of thy soul than the welfare of thy body, for what is a man profited if he gain the whole world and lose his own soul? Well might the only Saviour of the immortal soul, put the question, *what shall a man give in exchange for his soul?*†

SPIRIT. God's holy spirit worketh in the following manner in his people and children. It instructs, moves, and admonishes: As for example; it instructs the *reason*, moves the *will*, and admonishes the *conduct*.

SINCERITY. The bond of friendship is sincerity, and the slightest breach of it dissolves the tie, for nothing is more contemptible than to abuse the confidence reposed in us. A virtuous mind will never encourage a communication of secrets to another; but those of which it condescends to become the repository itself, will hold inviolable.

SPEAKING. *Rules for speaking.*

- " Would men but speak as well as write,
- " Both faculties would then unite.
- " The outward action being taught
- " To shew the inward strength of thought.
- " Now to do this, our short-hand school,
- " Lays down this plain and general rule—
- " Take time enough, all other graces
- " Will soon fill up their proper places."

It is no little mark of true wisdom, to know when, how, and what to speak, and when to hold one's tongue.

G 3.

Dip

†. Matthew xvi. 25.

Dip your tongue in your mind, and then you'll mind what you speak.

STRENGTH. God himself is the stability of our spiritual strength. Were the stock in our own hands, we should soon prove broken merchants.

In a *spiritual* view, our strength is but weakness, and our wisdom but folly; thro' Christ strengthening of us we shall be able to do all things; without me, says Christ, ye can do nothing.†

SUFFERINGS. There is as much difference between the sufferings of the saints, and those of the ungodly, as there is between the cords, with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds his patient. The design of the one is to kill; of the other to cure.

Believers undergo many crosses, but no curses; therefore sufferings should be accounted by them only blessings in disguise.

S U N.

God causeth his sun to shine on the evil and the good, on the just and the unjust, to prove that his tender mercies are over all his works.

Lines written under a sun dial in a gentleman's garden near London.

While you behold with just surprize,
How swift o'er me the shadow flies,
O! be concern'd without delay,
To well improve the passing day.
For life, with all its fleeting joys,
Disease invades, or death destroys;
Another day thou may'st not see,
Prepare then for eternity.‡

SUPER-

† John xv. 15.

‡ These lines cannot be too frequently recollected.

SUPERSTITION. Superstition consists, not in paying a sacred regard to the important things of religion, but to things that have no real religion in them. It is not he whose heart is warmed with the love of God and piety, that is the enthusiast; but he whose head is heated and intoxicated with wild groundless and unscriptural notions. These things are easily distinguished by the judicious christian, but always confounded by the lukewarm and the sceptical professor, who verges strongly towards fanaticism and infidelity.

The wisely-zealous christian hath a clear head, and an honest heart; the lukewarm and superstitious professor has a cloudy head, and a cold heart.

S U R V E Y.

Retire each evening and survey,
The various actions of the day;
Whatever has amiss been done,
Take care in future time, to shun.

SWEARING. A man by swearing may draw down a curse upon *himself*, but never upon his neighbour.

TALE-bearers should be hung up by the *tongue* and tale-hearers by the *ears*.

TEMPTATIONS. Satan's temptations on Christ were like the motions of a serpent on a rock, which make no impression, and leave no trace behind them; but on us, they are as the motion of a serpent upon sand or dust, they make a print, and leave a stain, on the *mind* at least, if not on the *heart*.

Watch and pray lest you enter into temptation, the spirit may be willing but the flesh is weak.†

Temptations can do us no real harm if we don't comply with them.

Satan

† Matthew xxvi, 41.

Satan is never more likely to do mischief, than when he puts on Samuel's mantle.

THINGS VALUABLE. A young christian ; an old martyr ; a religious soldier ; a conscientious statesman ; a great man courteous ; a learned man humble ; a truly virtuous woman ; a friend not changed by prosperity ; a sick man resign'd and a death-bed comfortable.

T H I N K I N G.

Think well, ere you resolve, weigh each event,
Lest when too late, in sorrow you repent.

THOUGHTS. To keep out evil thoughts, encourage only *good* ones. He that watches not his thoughts, needs one to watch him.

Guard well thy thoughts,
Our thoughts are *heard* in heaven.

Dr. Young:

Think twice before you speak once.

TIME. There is a time for all things, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to be born, and, what is not so often thought of as it ought to be—*a time to die.*†

The soul of a righteous man is sailing in the ship called the body, through the river of time into the ocean of eternity, and bound to the blissful port of everlasting life.

Every hour you live is an hour given you to prepare for dying, and to save your soul from *eternal* death. If you were but apprized of the worth of your own souls you would better know the worth of days and hours, and of every passing moment.‡

Time

† Ecclesiastes iii. 2, 4.

‡ Would you know their worth? Ask *death beds* they can tell.

Time wasted is existence, us'd is *life* ;
 Part with it as with money, sparingly ;
 A moment we may wish, when worlds want wealth
 To buy.

Night Thoughts.

Make use of time, if thou be wise ; know, yesterday
 cannot be recalled, to-morrow cannot be assured, to-
 day is only thine, which being lost, is lost for ever.

“ 'Tis greatly wise to talk with our past hours :
 And ask them what report they bore to heav'n ;
 And how they might have borne more welcome news.”

Dr. Young.

Time the end of all things.

The cloud-capt towers, the gorgeous palaces,
 The solemn temples, the great globe itself ;
 Yea, all which it inherits, shall dissolve,
 And, like the baseless fabric of a vision,
 Leave not a wreck behind.

Shakespeare.

TRADE. Assiduity, care, attention, and affability,
 are equally necessary in every trade, and must be
 regarded by every tradesman who wishes to prosper
 and be respected.

TREE. As the tree falleth so it must lie,* as death
 leaves, judgment will find us.

As a tree is known by its fruits, so faith is known
 by works.†

The tasting of the fruit of the tree of knowledge in
 the garden of Eden, cost both the gardener and his
 wife with all their posterity, the loss of their Maker's
 image, and entailed on them unnumbered woes.

Every tree that beareth not fruit is hewn down,
 cast into the fire and burned, so every professor of re-
 ligion

* Ecclesiastes xi. 3.

† James ii. 17.

ligion who bringeth not forth the fruit of good works, evidencing the truth of his faith, repentance and gospel obedience, shall ere long be cut down by death, and cast into the lake which burneth with fire and brimstone.

TRIALS. The scriptural way to heaven, is through free grace and hard trials together: and, where true grace is in the heart, hard trials are seldom wanting.

Trials are the touchstones of *true piety*, *counterfeit christians* are best discovered by them.

TRINITY. The doctrine of the **TRINITY** confirmed by the experience of every *real christian*. If the love of *God the Father*, the *Grace of God the Saviour*, and the communion of *God the Holy Ghost*, be with, and experienced by you, it will confirm you in the doctrine of the *Trinity*, without doubting the *truth*, or cavilling at the incomprehensible nature of it.

Every good man has a trinity of foes always engaged in one and the same pursuit, plotting his destruction, the *world*, the *flesh* and the *devil*; from this trinity in unity, good Lord deliver us.

TROUBLES. All the troubles and afflictions that a saint is exercised with, in this present state of probation, are neither too numerous nor too sharp. A great deal of rust requires a rough file.

Man is born to trouble as the sparks fly upwards.

TRUTH. Divine truth is that certain and infallible testimony of the spirit of God, which revealeth the creation of the world, the power of our creator, the eternal crown of bliss we hope for, and the punishment allotted for our misdoings.

Truth is a virtue by which we are inclined to speak no otherwise with our tongues than we think with our hearts.

Truth

Truth does not depend on the power, wisdom, or faithfulness of men; but remains constantly the same, though *Peter* deny, and *Judas* betray.†

There is nothing so delightful as the hearing or speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Truth has the divine blessing, and the countenance of heaven on its side. Let us always hope well of a cause that is so good in itself, and so beneficial to mankind.

Seize upon truth where'er 'tis found,
Amongst your friends or 'mongst your foes,
On christian or on heathen ground;
The flower's divine where'er it grows.

VANITY. Respecting the transitory enjoyments of *this* world, vanity is inscribed on all.

Respecting the pleasures, riches, honours, and pursuits of men in general, the wisest of men has declared, and experience verifies the observation, *all is vanity and vexation of spirit.*‡

VICE. Vice is an evil habit of the mind, proceeding from man's natural inclination to sensual pleasures, and carnal gratifications.

Where vice runs, vengeance follows.
Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen.
In modest actions there are certain rules,
Which to transgress, confirms us knaves or fools.
Pope.

Vices

† Matthew xxvi. 49, 70.

‡ Ecclesiastes i. 2.

Vices of the present Age.

- “ Pleasures are ever in our hands or eyes,
- “ And when in act they cease, in prospect rise :
- “ Present to grasp, and future still to find,
- “ The whole employ of body and of mind.
- “ All spread their charms, but charm not all alike :
- “ On diff’rent senses diff’rent objects strike :
- “ Hence diff’rent passions more or less inflame,
- “ As strong or weak the organs of the frame ;
- “ And hence one Master Passion in the breast,
- “ Like Aaron’s serpent, swallows up the rest.”

Pope.

Vice, however it may promise pleasure, will assuredly end in pain, disappointment, and remorse.

- “ Vice its own punishment will ever prove,
- “ But heav’n-born virtue leads to joys above.”

Rural Christian.

One vice is more expensive than ten virtues.

VIRGINS. Though in the parable of the ten virgins, there were as many *wise* as *foolish* ; in the *present* day, God knows a *wise* one is rarely to be found.

VIRTUE. Happy they ! who are disgusted with vicious pleasures, and know how to be pleased with the sweets of a virtuous and innocent life.

Virtue is its own reward, and vice in the general its own punishment.

St. Gregory says, From the Patriarchs of old we may take the model of all virtues: *Abel teaches us innocence ; Enoch purity of heart ; Noah a firm perseverance in righteousness ; Abraham the perfection of purity ; Joseph chastity ; Jacob constancy in labour ; Moses meekness ; and Job invincible patience and resignation.*

A man of virtue and integrity is an honor to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. He is rich
without

without oppression or dishonesty, charitable without ostentation, courteous without deceit, and liberal without profusion.

Rich blessings ever wait on virtuous deeds ;
And, tho' a late, a sure reward succeeds.
Know then this truth, (enough for man to know)
Virtue alone is happiness below.

Pope's Essay on Man.

W A T C H.

A watch may represent the mind of man,
(While it assures him that his life's a span ;)
The wheels, its powers, the balance reason shows,
Thoughts are the hands, declaring how it goes ;
Conscience the regulator, sets it right,
The chain reflection, wind up ev'ry night
With self examination as the key ;
The figur'd dial plate your heart may be ;
Your words and actions best its goodness prove ;
Then strive by these to gain it's maker's love.

Watch your *thoughts*, watch your *words*, watch
your *ways*, watch your *actions*.*

WEALTH is an *accessary* good, but no *necessary*
blessing. A *real* christian may be completely happy
without it.

WHORE. Whoremongers and adulterers God will
judge.†

By means of a whorish woman a man is brought to
a morsel of bread.

Neither whoremongers, adulterers, liars, nor effemi-
nate, shall enter into the kingdom of heaven.‡

H

WICKED-

* This sentiment may be written as a suitable motto for
a watch-paper.

† Hebrews xiii, 4.

‡ Ephesians v. 5.

WICKEDNESS. Wickedness is any sin, vice, or evil, committed or imagined in the whole course of our lives, and the means by which we lose God's favour, and expose ourselves to the danger of hell-fire.

WICKED MEN. We should not be with wicked men as their jovial companions, but as their spiritual physicians.

There are only two sorts of people in the world, the righteous and the wicked; the first are *God's* children and the latter the *Devil's*.

WIFE. A good wife must be grave abroad, prudent at home, patient to suffer, constant to love, friendly to her neighbours, and affable to all.

A prudent wife is from the Lord; may the Lord increase the number of them daily.

Four things are necessary to be attended to in the choice of a good wife, viz.

GRACE, RACE, PORTION and PROPORTION.

FREE-WILL in its best estate was but a weather-cock, which turn'd at the breath of a serpent's tongue. It made a bankrupt of our father Adam; it pulled down the house, and sold the land, and sent all the children to beg their bread.

Was the business of salvation suspended on the will of man, not a single soul would get to heaven. Adam's will, after the fall, was to fly from God, and seek cover in darkness.

Well may the gracious Saviour of sinners say, *ye will not come unto me that ye may have life.*†

LAST-WILL. What, but a fear of death (a fear, unworthy of a creature who knows that he must one day as surely die as he was born) can hinder any one from making his last will while he is in health.

WISDOM.

WISDOM. A wise man desires no more than what he can get justly, use soberly, distribute chearfully, and live upon contentedly.

To love God with all our hearts, to study universal good, and to promote the true interests of mankind, as far as lies within our power, is the height of true wisdom and goodness, and makes that temper which we call *divine*.

WISDOM AND EXPERIENCE. Wisdom is the growth of experience; but experience is not the growth of action, but of reflection upon it. In an active life is sown the seeds of wisdom; but he, who reflects not, never reaps; has no harvest from it; but carries the burden of age, without the wages of experience, nor knows himself old, but from his infirmities, the Parish Register, and the contempt of mankind.

A *wise* man thinks seriously, approves deliberately, assents cautiously, censures sparingly, and acts judiciously.

THE WORLD. The higher a bird flies, the more out of danger he is; and the higher a Christian soars above the world, the safer are his comforts.

The men of the world are generally as good judges of right and wrong, as a blind man is of colours.

He that cleaveth to the customs of the World forsaketh God.

He that trusteth to the World, is sure to be deceived.

The daily lesson christians have to learn and practice is, *to be in the world, and not of it.*

WORTH; if real and intrinsic, wherever it is found, cannot be too highly valued.

Under mean garments more true worth may be,
Than under lace and splendid finery.

The worth of any thing is best known by the want of it.

XENOPHON commended the Persians for the prudent education of their children, who would not permit them to effeminate their minds with amorous stories and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

YOUTH is the time to learn, and age to practice.

The young *may*, as well as the old *must* die, therefore be ye also ready, for ye know not what a day or an hour may bring forth.

Young people think *old* people fools, but old people *know young* ones to be so.

ZEAL, with knowledge, is commendable in a *good* cause.

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